

# IRAS

**Doing Good, Doing Bad, Doing Nothing:  
Scientific and Religious Perspectives on  
Human Behavior**

Program and Schedule

**The Institute on Religion in an Age of Science**

57th Annual Conference, June 18 to 25, 2011

## CONFERENCE STATEMENT

What causes people to behave in ways that harm others? Benefit others? Why do some stand by and watch while others are hurt, inflicting “passive harm”? And why do some step in to help, even at risk to themselves?

How do organizations and societies develop systems that bring great harm while others are beneficent and peaceful?

What do we mean by “harm,” “benefit” and related terms? What roles do our evolutionary roots, genetic factors, brain development, early child environment, life events, and social and religious systems play in shaping human behavior—good, bad, and indifferent? What can be done to decrease bad behavior and promote more beneficial behavior among individuals, in families, between peoples?

Recent understandings of behavior from the evolutionary, genetic, developmental, neural, and psychosocial sciences have provided important new insights into these questions. The conference will seek to integrate these understandings with the teachings of the world’s philosophies and religions. The goal is to better articulate how it is that we humans identify, carry out, permit, respond and/or avoid responding to human good and bad behavior, allowing us to become more “humane” humans.

Questions to be addressed include:

- What do we mean by “good” and “bad” behavior?
- How do our brain-minds make value judgments? In what respects has moral knowledge evolved?
- Is good behavior always good? Is bad behavior always bad? What role do place and time play in determining moral valuations?
- How have humans biologically and culturally evolved to be capable of good and bad behavior? Are bad, good, and “no” behaviors naturally selected?
- How do genes and environment shape the human nervous system for good and bad behavior?
- What factors in fetal and early child development provide long-term biases toward behavior that is beneficial and harmful for the individual and others?
- How does the development of the brain affect the development of making intelligent choices about how to behave during the teen years and early adulthood?
- How do family, educational systems, religious communities, and culture shape human behavior for good and bad?
- How do social systems—families, organizations, nations—become doers of harm or benefit within themselves and to other systems? How is it that social systems do nothing while watching great harm being done?
- In light of what we know, what can be done to increase the good and diminish the bad that humans do and permit? How can scientific knowledge be applied? What religious practices can be employed?

*Karl E. Peters*

*Barbara Whittaker-Johns*

Conference Co-chairs

## PRESIDENT'S WELCOME

Welcome to Chautauqua!

As most of you know, this is our second IRAS conference in this beautiful place. While, as always, we are most eager to get to know those of you who are encountering us in person for the first time—even though you may have spent many hours examining our thoughts, and contributing your own, in discussions on the IRASnet—many of us find that these conferences are filled with long-time best friends. I hope that is, or will come to be, true for all of you, and that you will both deepen existing friendships and forge new ones that will last far into the future.

Karl Peters and Barbara Whittaker-Johns have put together a conference program that promises to interest, fascinate, inspire and trouble us, considering the deepest questions of morality and our views of ourselves and our actions. In addition to the plenary lectures, you will have a chance to participate in many terrific seminars and workshops, to make (and listen to) wonderful music, to dance, to swim, to lay on the grass, to sit and converse, to cogitate alone—don't let anyone suggest to you that there is a “best” way to participate in our conferences!

IRAS conference chairs have plenary responsibility for their conferences—which means that I look forward to as many surprises and revelations from Karl, Barbara and our speakers as the rest of you. Just as importantly, I and the other members of the IRAS leadership fervently solicit your thoughts and questions, including your views concerning this conference locale, and look forward to hanging out with you and exploring your interest in IRAS and its mission and activities. This is an all-volunteer organization, and we always need—indeed, can't do without—your help and participation! I know you will all contribute to this fascinating and enjoyable week.

*Ted Laurensen*  
President of IRAS

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## WELCOME FROM THE CO-CHAIRS

As we thought about how to welcome all of you to this year's IRAS conference, we considered three main things. First, the Conference Statement is customarily comprehensive in describing the content to be covered and the questions to be asked. Second, the President's Welcome customarily conveys not only the intellectual rigor and spiritual depth of an IRAS conference, but also the community that is built during the week, whatever the location, and the joy that is shared. Third, we realized that, thanks to the Orange Book, you would be holding in your hands a veritable tome of information about the speakers, the workshop leaders, and all the abundant offerings of the week.

What was left for us to express, perhaps, was an element of acknowledgment that every IRAS conference arises organically from the intellectual, spiritual and personal passions of those who create it. Often the immediate creators—the co-chairs of the conference—have been inspired by others who planted the seeds of the theme. In the case of this week's theme, the seeds were planted in part by an IRAS member who intensely wanted to address why human beings engage in war. The seeds were also planted by those who were present for our conferences on emergence and yearned for a special and related focus on how we could understand the emergence of good and evil.

Those of you who have an interest in fostering future conferences should know, if you don't already, that there is a clear process for bringing such seeds to full flowering. Since IRAS is a volunteer organization, what often determines whether or not the seeds of an idea flower into a week we share together is whether or not there are two or more people with enough passion, willingness and availability to do the work.

We hope that a bit of our intellectual, spiritual and personal passion, which has birthed this week, not only becomes evident to you in how we've tried to shape the week, but that it will *welcome, invite, you to make your own intellectual, spiritual, personal, and passionate connections to the topic—and to give voice to these*. For sure, it is not a bland topic ... although no IRAS conference theme ever is.

If you want to understand what sparks one of the co-chairs, Karl's, connection to the theme, look at the email, "A Set of Readings for the 2011 IRAS Summer Conference," and read "Peters: Understanding and Responding to Human Evil: A Multicausal Approach." This is a comprehensive analysis, published as a *Zygon* article. However, to see what might be some of Karl's personal connections to the theme take a look at a few of his stories about the theme—on pages 682 and 687. And to connect with his intellectual passion about understanding good and evil see his descriptions on pages 685 and 686. To grasp his spiritual perspective on how we engage with good and evil, see page 699 and following.

What sparks the other co-chair's, Barbara's, connection to the theme, is present, both intellectually and spiritually, in various sermons over the years. Beginning long ago, it was sparked by her involvement in the Civil Rights and Anti-War Movements, and by her later involvement, as a minister, in healing other forms of oppression such as sexism and homophobia. Most recently, her passion about the theme of the week has two branches. One is awareness that the world seems to condone treating violence against women as less important than violence in general. The other branch of her passion about the theme is that of discovering, late in life, the connection of child abuse, or developmental abuse, to abusive experiences in family, in community (including religious community), and on the global stage; the connection of developmental abuse to adult disease, cognitive impairment, health and psychological issues; and the *prevalence* of developmental abuse. Her perspective is that child abuse is not unusual; rather, it is, perhaps, like slavery in its day, *the foundational* issue of our time for healing all other forms of human and planetary oppression and violence.

We welcome your intellectual, spiritual, personal and passionate reflections and voice on the theme of this week. They are what will make all the difference in IRAS, and in the world.

## ORIGIN OF IRAS

In the late 1940s the American Academy of Arts and Sciences organized a Committee on Science and Values to address topics relating contemporary scientific knowledge to fundamental human concerns about life's morals and meanings. The Committee, which included astronomer Harlow Shapley, neurobiologist Hudson Hoagland, geologist Kirtley Fletcher Mather, biologist George Wald, and Ralph Wendell Burhoe, the executive secretary of the Academy, stated that "we believe that ... the survival of human society depends on the reformulation of man's world view and ethics, by grounding them in the revelations of modern science as well as on tradition and intuition."

Several from this committee accepted an invitation to bring their views to an interfaith group at the Coming Great Church Conference on Star Island, New Hampshire, in the summer of 1954. Later in 1954, the group from the American Academy accepted an invitation of the Coming Great Church Conference to form the Institute on Religion in an Age of Science, a multidisciplinary society that carried forward the work of both predecessor groups. Other leaders involved in the establishment of IRAS included Brand Blanshard, Edwin Prince Booth, Dana McLean Greeley, Donald Szanthy Harrington, Henry Murphy, Lyman Rutledge, and Malcolm Sutherland. Other early members included Ashley Montagu, B.F. Skinner, Theodosius Dobzhansky, and Ian Barbour.

Since 1954 IRAS has held an annual conference (except in 2007, when the conference was cancelled because of facilities problems) on science, values, and religion, until this year on Star Island. This is the first annual conference held at the Chautauqua Institution. IRAS has also conducted — on its own or in collaboration with other groups — conferences in other places: at universities and theological schools and at meetings of the American Academy of Arts and Sciences, the American Association for the Advancement of Science, and the American Academy of Religion.

In 1965 IRAS joined with the Meadville Theological School of Lombard College (later Meadville/Lombard Theological School) to establish a journal: *Zygon: Journal of Religion and Science*. The first issue was published in March 1966 under founding editor Ralph Wendell Burhoe, director of the newly formed Center for Advanced Studies in Theology and the Sciences (CASTS) at Meadville/Lombard. In 1979, when Karl Peters succeeded Ralph Burhoe as editor, the editorial offices moved to Rollins College in Florida. IRAS, the Center for Advanced Study in Religion and Science (CASIRAS, successor to CASTS), and Rollins College became joint publishers. In 1989 the editorial offices moved back to Chicago under the editorship of Philip Hefner, director of the newly formed Chicago Center for Religion and Science (renamed the Zygon Center for Religion and Science in 1999). Willem Drees will formally assume the editorship of *Zygon* on July 1, 2009. During the past quarter century, *Zygon* has been the chief international voice for the scholarly community in science and religion and has greatly strengthened the influence of the IRASCASIRAS approach to relating religion and the sciences.

## PURPOSE OF IRAS

IRAS is a multidisciplinary society of persons who seek to understand and reformulate the theory and practice of religion in the light of contemporary scientific knowledge, and to provide a forum for discussing issues relevant to that goal. The IRAS Constitution states the formal purpose as follows:

- (1) to promote creative efforts leading to the formulation, in the light of contemporary knowledge, of effective doctrines and practices for human welfare;
- (2) to formulate dynamic and positive relationships between the concepts developed by science and the goals and hopes of humanity expressed through religion; and
- (3) to state human values in such universal and valid terms that they may be understood by all peoples, whatever their cultural background or experience, in such a way as to provide a basis for worldwide cooperation.

Various other statements of the goals and purposes of IRAS have been articulated over the years. For example, there is one in the back of each *Zygon* which says, "IRAS is an independent society of scientists, philosophers, religion scholars, theologians, and others who want to understand the role of religion in our dynamic scientific world." The lead-off paragraph above resulted from discussions by the IRAS Council before the 2002 Star Island Conference and is intended to make it clear IRAS is open to all persons who share its goals, not confined to an academic or public policy "elite."

Most recently the IRAS Council at its 2003 Midwinter Meeting adopted the "Campion Statement," so-called because it originated from discussions at the Campion Center in Massachusetts at the Council's 2002 Midwinter Meeting:

We at IRAS take the natural world seriously as a primary source of meaning. Our quest is informed and guided by the deepening and evolving understandings fostered by scientific inquiry.

From here, our quests for meaning take us in divergent directions. For some, the natural world and its emergent manifestations in human experience and creativity are the focus of exploration. For some, understandings of the natural world are interwoven with understandings inherent in various religious traditions, generating additional paths of exploration and encounter. As a result, we articulate our emerging orientations with many voices, voices that are harmonious in that we share a common sense of place and gratitude.

We acknowledge as well a shared set of values and concerns pertaining to peace, justice, dignity, cultural and ecological diversity, and planetary sustainability. Although we may differ and hence debate on how these concerns are best addressed, we are committed to participating in their resolution.

IRAS is a nonprofit membership organization. Governance is by a volunteer Council whose members are elected from the entire membership. New IRAS members and taxdeductible contributions are always welcome.

## THE CHAUTAUQUA INSTITUTION

The Chautauqua Institution is a not-for-profit, 750-acre educational center beside Chautauqua Lake in southwestern New York State, where approximately 7500 persons are in residence on any day during a nine-week season, and a total of over 142,000 attend scheduled public events. The site may be described as a "Victorian Town" with the Athenaeum Hotel, several meeting facilities, amphitheatres, concert halls, and chapels. The IRAS conference is the week before the main nine-week season begins.

Chautauqua is dedicated to the exploration of the best in human values and the enrichment of life through a program that explores the important religious, social and political issues of our times; stimulates provocative, thoughtful involvement of individuals and families in creative response to such issues; and promotes excellence and creativity in the appreciation, performance and teaching of the arts.

The Institution, originally the Chautauqua Lake Sunday School Assembly, was founded in 1874 as an educational experiment in out-of-school, vacation learning. It was successful and broadened almost immediately beyond courses for Sunday school teachers to include academic subjects, music, art and physical education.

In 1878 The Chautauqua Literary and Scientific Circle (CLSC) was started to provide those who could not afford the time or money to attend college the opportunity of acquiring the skills and essential knowledge of a college education. The four-year correspondence course was one of the first attempts at distance learning. With the success of the CLSC, many new Chautauquas were created, known as "Daughter Chautauquas," giving rise to what was called the "Chautauqua Movement."

By 1880 the Chautauqua platform had established itself as a national forum for open discussion of public issues, international relations, literature and science. Approximately 100 lecturers appear at Chautauqua during a season. Music became increasingly important at Chautauqua, especially after the turn of the century. A symphony orchestra season became part of the regular program in 1920. The Chautauqua Symphony Orchestra, founded in 1929, now performs thrice weekly with leading soloists in the 5,000-seat Amphitheater, Chautauqua's program center. Popular entertainers perform other evenings. The Chautauqua Ballet Company also appears in the Amphitheater, sometimes with guest artists, while the Chautauqua Conservatory Theater presents its season in Bratton Theater. The Chautauqua Opera Company, also founded in 1929, performs in English in Norton Hall.

Chautauqua plays a unique educational role today, offering studies on a vacation level, a more serious level and a professional level. In addition, there are enhanced learning opportunities within Chautauqua's other programming. Music, the arts, religion, recreation and the pursuit of knowledge are all available. Younger and older students often share learning experiences in an open, congenial atmosphere. Children and young people are also provided with their own special programs.

Smith Memorial Library and the Chautauqua Institution Archives are open year round. Between-season conferences are held at Bellinger Hall, the Athenaeum Hotel, and other facilities on the grounds.

Because the IRAS summer conference is the week before the main season begins, people attending IRAS may wish to investigate the possibilities of staying longer and attending events during the first week of the main season.

Although we will use many venues at Chautauqua, the center of our activities will be in the historic Athenaeum Hotel, which sits grandly on a tree-shaded hill overlooking picturesque Chautauqua Lake. Serving guests in style since 1881, it is listed on the National Historic Register. This Victorian treasure is a full-service hotel with modern rooms with private baths, meeting spaces, a large porch with rocking chairs, a parlor with windows down to the floor, and outstanding food.

## GENERAL CONFERENCE INFORMATION

**Chapel services** at 9 a.m. each day last about thirty-five minutes. Reflections on the theme of the conference will be given by the Rev. Barbara Jamestone, Ph.D.

**Plenary session lectures and discussion** are scheduled in the *morning* (starting at 10 A.M.) and *evening* (starting at 7:30 P.M.). The speakers (first hour) will develop the theme of the conference as they address different issues and questions from their own disciplines and perspectives. Following a break there will be general discussion with the speaker. A refreshment break is scheduled for 10:55–11:15 each morning. Please return to the auditorium in time for the resumption of the session. Abstracts and biosketches of the speakers begin on page 8.

The **IRAS Book Seminar** will consider Michael Cavanaugh's book manuscript *Religious Naturalism: The Next 100 Years*. It will be held on Tuesday and Wednesday, 1:40–2:30 p.m. Further information may be found beginning on page 14.

**Free University** sessions, from 1:40–2:30 P.M. each day except Thursday, provide conferees with an opportunity to present their ideas informally and discuss them with others. Sessions are organized at the conference through the conference coordinator.

The **IRAS Choir** is a long-standing tradition and welcomes both long-time and new conferees. The choir traditionally sings at a chapel service later in the week, the Friday night banquet, and the Variety Show. Rehearsals are at 1:30 P.M.

The **IRAS Poster Sessions** will be presented Tuesday and Wednesday afternoon in the Athenaeum Hotel. Further information may be found beginning on page **Error! Bookmark not defined.**

**Workshops** will be offered during the afternoon from 2:40–3:30 and 3:40–4:30 P.M. Leaders and workshop locations are listed in the schedule on the back page of this program booklet, and workshop descriptions begin on page 15, listed alphabetically by presenter.

**Happy Hour** takes place at the end of afternoon activities, from 5:30–6:30 P.M. We gather informally in the Hotel lobby for an hour of libations, snacks, socializing, and perhaps music. Contributions to cover the cost are both needed and appreciated. Persons under 21 are not permitted in the beverage-serving area.

**Interest groups** meet from 4:40 to 5:30. IRAS has two official interest groups: the Ministry Group and the Religious Naturalism Group.

The Ministry Group includes all who are committed to some form of lay or ordained ministry. It reflects on the issues raised at the conference by science and religion-theology-spirituality. Participants reflect on the ways that they can take what they have learned (as individuals and in our group discussions) back to those they serve, whether in a religious community or in the wider community.

The Religious Naturalism Group includes all who are committed to placing the natural world at the center of religious experience and the search for value and meaning, whether they do so within the context of religious community or tradition or not. Such an orientation affirms that scientific inquiry has revealed a vast emergent panorama of nature, and that nature is both the realm in which we live out our lives and that which shapes every dimension of who we are. The group reflects on how the issues raised at the conference might be applied, with a naturalistic perspective, to the participants' shared values and concerns.

**Candlelight services**, a tradition from Star Island, will be held after the evening plenary session. For many, these contemplative, reflective short services are a good way to conclude the day.

**Porch and parlor conversations** occur spontaneously throughout the afternoon and late evening among any who gather.

**Recreation.** Afternoons are also opportunities for recreation: talking, thinking, napping, reading, walking, and playing. The Chautauqua Institution fitness center will be available from 7:00 A.M. to 8:00



P.M., free of charge; you can swim in the lake; and you will be able to find out about various other possibilities at the Hotel desk.

**Swimming.** The hardy (or masochistic) enjoy a Polar Bear swim in the morning before breakfast. The rest of us can swim throughout the day, with lifeguard restrictions in the case of children.

**Special meals.** The traditional IRAS banquet will be on Friday.

The **IRAS Variety Show** is on Friday evening. If you would like to participate, especially if you have talent (this is an optional requirement; all hams are welcome), the variety show coordinator, Joan Hunter, will be happy to hear from you.

**Newspaper.** The *Beacon* is an IRAS tradition. This conference newspaper appears at breakfast each morning with up-to-date information on the conference and its participants. It provides opportunities for you to respond to lectures and the conference theme, challenge ideas, publish poetry, commentary, and other forms of artistic expression, including humor, all at the discretion of the editor, Jane Bengtson, and as space is available. Contributions from our younger conferees are welcome.

**Snacks** will be provided at various points during the day, including in the Hotel lobby during the later evening gathering.

**Film Premiere.** *Journey of the Universe*. Brian Swimme and Mary Evelyn Tucker, frequent participants in past IRAS conferences, have just completed a film on the History of Nature, narrated by Brian and replete with stunning images and deep ideas. Ursula Goodenough will show a DVD (55 minutes) and then lead a discussion of the film with those who wish to stay afterwards. Web site: [www.journeyoftheuniverse.org/](http://www.journeyoftheuniverse.org/)

**Dancing** will take place in the Hotel dining room after the last lecture when someone decides to organize it. Please bring along any favorite CDs you have with you. Genres will range from ballroom to rock, as requested by those who come.

An informal **farewell party** will be held on Friday night, an important part of which is expected to be to use up any refreshing substances left over from Happy Hour.

During the plenary sessions and morning chapel services there is a program for **children and youth**, ages 3–17. All children and youth must participate in the children's program unless the conference coordinator receives a signed waiver.

**Baby sitting** will be available through the Hotel front desk.

**Discrimination and abuse.** The IRAS Council has adopted discrimination and abuse guidelines. Information about the policy is available from IRAS President Ted Laurensen.

If you have any **questions or suggestions** concerning the conference, please bring them up with Conference Coordinator Steven Gaudet or with Cochairs Karl Peters and Barbara Whittaker-Johns.

## LECTURE OVERVIEWS, ABSTRACTS, AND BIOSKETCHES

### SATURDAY EVENING

#### OPENING PANEL

**Karl Peters and Barbara Whittaker-Johns**

#### ABSTRACT

This opening panel is a new innovation for IRAS conferences. It will give us an opportunity to have an experience of our plenary speakers and our chapel speaker at once and to get a brief overview of what they will be doing with us during the week.

#### BIOSKETCH

See the individual biosketches below and in the section on morning chapel services.

### SUNDAY MORNING

#### HUMAN EVIL: EVOLUTIONARY AND ANTHROPOLOGICAL PERSPECTIVES

**Melvin Konner**

#### ABSTRACT

Fundamental Darwinian principles predict widespread conflict in the living world, and this prediction has been born out from Darwin's day to ours. Most species have controlled or even ritualized conflict, but most also have extreme and lethal conflicts. These may seem to be maladaptive but often are adaptive for some individuals and kin groups. The human archeological record and the ethnographic spectrum of human cultures confirm that human evolution has extended and modified these nonhuman patterns, but has scarcely done away with them. Perhaps the most important addition has been systematic group conflict, including scapegoating and genocide. If there is any meaning in the concept of human evil, surely these are qualifying instances.

#### BIOSKETCH

Melvin Konner is Samuel Candler Dobbs Professor in the Department of Anthropology and the Program in Neuroscience and Behavioral Biology at Emory University. After attending Brooklyn College, he received his PhD and later his MD from Harvard University, where he taught before coming to Emory. He did research for two years among the Kung Bushmen of Botswana.

He is the author of *Becoming a Doctor*, *Medicine at the Crossroads*, *The Tangled Wing: Biological Constraints on the Human Spirit* (American Book Award nominee in Science), *Unsettled: An Anthropology of the Jews*, *The*

*Jewish Body*, and *The Evolution of Childhood* (one of *The Atlantic's* Five Best Books of 2010 and one of amazon.com's Top Ten Science Books of 2010), among other books.

Konner is a Fellow of the American Association for the Advancement of Science and a former trustee of the Russell Sage Foundation, and has written for the *New York Times* and *Newsweek* as well as *Nature*, *Science*, *The New England Journal of Medicine*, and other journals. He has held fellowships from the Guggenheim Foundation and the Center for Advanced Study in the Behavioral Sciences and has testified at U.S. Senate hearings on health reform and end-of-life issues.

He has given distinguished lectures on medical humanities at the Yale University School of Medicine, the Mayo Clinic and Medical School, and Vanderbilt University School of Medicine, and has lectured on evolutionary medicine, the evolution of childhood, the anthropology of the Jews, and other topics at universities and conferences around the world.

### SUNDAY AFTERNOON

#### THE SOCIAL MIND: FROM PERCEPTION TO JUDGMENT

**Mahzarin R. Banaji**

#### ABSTRACT

Most human beings take seriously the idea that their behavior ought to be consistent with their stated beliefs and values. The last fifty years of research in psychology has challenged that possibility by revealing that our minds operate much of the time without conscious awareness.

I will speak to the question of how well-intentioned people behave in ways that deviate from their own intentions, and how this state of affairs compromises our decisions in legal, medical, financial, political, and educational contexts.

Think of these presentations more as a workshop. It is participatory, involving entertaining (and hopefully educational!) hands-on exercises. It is geared toward providing insights into how our minds work that can be surprising and therefore informative. I will demonstrate how subtle cues influence how we perceive others and act towards them, because we automatically rely on the social cues of our groupings like gender, race/ethnicity, sexuality, nationality, class, and age.

The main purpose of the workshop is to open our eyes and minds to the newest evidence about a particular blind spot that affects our social and moral decisions and can compromise them if left unattended.

#### BIOSKETCH

In 1986 Mahzarin Banaji took her first job at Yale University where she was Reuben Post Halleck Professor of Psychology. In 2001 she moved to Harvard University as Richard Clarke Cabot Professor of Social Ethics in the Department of Psychology. She also served as the first Carol K. Pforzheimer Professor at Radcliffe from 2002-2008.

In 2005, Banaji was elected fellow of the Society for Experimental Psychologists, in 2008 to the American Academy of Arts and Sciences, and in 2009 was named Herbert A. Simon Fellow of the American Academy of Political and Social Science.

Banaji is a Fellow of the American Association for the Advancement of Science, the Association for Psychological Science (of which she is currently President), and the Society for Experimental Social Psychology. Banaji has served on the editorial boards of several journals including *Psychological Science*, and is devoted to undergraduate and graduate education. At Yale and Harvard she served as Director of Undergraduate Studies, and won Yale's Lex Hixon Prize for Teaching Excellence.

For her research she has been awarded a James McKeen Cattell Award, the Morton Deutsch Award for Social Justice, and fellowships from the Guggenheim Foundation, the Rockefeller Foundation, and the Radcliffe Institute for Advanced Study. In 2000, her work received the Gordon Allport Prize for Intergroup Relations. Her career contributions have been recognized by a Presidential Citation from the American Psychological Association in 2007 and the Diener Award for Outstanding Contributions to Social Psychology in 2009.

With two colleagues, she maintains an educational website designed to create awareness about unconscious biases in self-professed egalitarians. It can be reached at [www.implicit.harvard.edu](http://www.implicit.harvard.edu), and details about her research may be found at [www.people.fas.harvard.edu/~banaji](http://www.people.fas.harvard.edu/~banaji). From such study of attitudes and beliefs in adults and children, she asks about the social consequences of unconscious thought and feeling. Banaji's work relies on cognitive/affective behavioral measures and neuroimaging (fMRI), with which she explores the implications of her work for questions of individual responsibility and social justice in democratic societies.

#### SUNDAY EVENING

### BLINDSPOT: THE HIDDEN BIASES OF GOOD PEOPLE

**Mahzarin R. Banaji**

See Sunday afternoon for abstract and biosketch.

#### MONDAY MORNING

### IN JAIL OUTSIDE: SALVIFIC IMPEDIMENTS TO PERSONAL AND COMMUNAL GOODNESS

**Cheryl Kirk-Duggan**

#### ABSTRACT

Global, systemic, communal, and personal evil and oppression exist. Some expressions of evil are explicit; other types are subtle, yet equally dangerous. These expressions are complex and multilayered. Some persons have tremendous self-awareness and kinesthetic sensitivity; they know their foibles, insecurities, and source of their suffering and pain. Other individuals are "in jail outside," in that they are not physically incarcerated for crime, yet they are in bondage and suffering due to myriad reasons. We can categorize some of these reasons as violence, self-inflicted or caused by external forces. Social, Christian ethicist Emilie Townes wrestles with the cultural production of evil, as bodies and communities are marketed and consumed globally, producing a misery that evil invokes and provokes. This presentation analyzes destructive levels of brokenness, oppression, violence, aggression, evil, and sin. After reflecting on these categories of suffering and pain in dialogue with selected concepts of Townes' theory, the presentation uses selected scripture (Ten Commandments; Beatitudes), film, *Sophie's Choice*, and selected songs (hymns and R&B), to explore impediments to salvation, and to humanity embodying their God-given personal and communal goodness.

#### BIOSKETCH

Cheryl A. Kirk-Duggan, Ph.D., is professor of Theology and Women's Studies at Shaw University Divinity School (Raleigh, NC). She holds a doctorate from Baylor University. The 2009 Shaw University Excellence in Research Awardee is author and editor of over twenty books and numerous articles; is an Ordained Elder in the Christian Methodist Episcopal Church, and did her vocal debut at Carnegie Hall. Her research and teaching is interdisciplinary, liberationist, theoretical, and practical. She garnered activists and scholars to respond to Katrina in *The Sky is Crying: Race, Class, and Natural Disaster* (Abingdon, 2006). She works in interfaith and ecumenical contexts. Her forthcoming co-authored work with Marlon Hall, is *Wake Up!: Hip Hop, Christianity, and the Black Church*, from Abingdon Press, due out June, 2011.

Three books, *Refiner's Fire* (Fortress Press 2000), *Misbegotten Anguish: A Theology and Ethics of Violence* (Chalice, 2001), and *Theology and Violence* (Abingdon 2006), examine the pervasive, stark reality of violence that weaves through general and religious culture in the West including Scripture, classic literature, and nursery stories; history and politics; music, sports, television and video games; and even theology itself. From a persistently honest analysis, Kirk-Duggan leads us to explore themes of justice, conflict resolution, holistic and cultural health, and spiritual and theological wellness, as ways to overcome violence today.

Known for her 6 P's: professor, preacher, priest, prophet, poet, and performer, Dr. Kirk-Duggan is an avid athlete and musician, who completed her first marathon (2010), and practices hot yoga. She loves to tinker with her flowers, embraces laughter as her best medicine, is working on a quilt, and enjoys the quest for a foundational healthy, holistic, spiritual life. She resides in Raleigh, NC, with her beloved husband, Mike.

#### MONDAY EVENING

### THE ROOTS OF GENOCIDE, VIOLENT CONFLICT, AND TERRORISM

**Ervin Staub**

#### ABSTRACT

I will first briefly review the origins of mass violence, with a focus on genocide, but with relevance to violent conflict and terrorism. Difficult life conditions (economic, political, great social changes), conflict between groups, and a variety of cultural characteristics (a history of devaluation of a group, past victimization of the group, overly strong respect for authority) can join in creating uncertainty, fear, and frustrating the fulfillment of basic psychological needs and shaping destructive psychological reactions and social processes. These include scapegoating and destructive ideologies and ideological movements. The evolution of increasing hostility and violence can follow. Witnesses/bystanders usually remain passive, which allows this evolution to unfold. The processes I will discuss apply to varying degrees to many societies, for example, the U.S. after 9/11, especially with regard to passivity and its tragic consequences. The media has an important role in providing people with information that can generate a critical consciousness and active bystandership. The internet has a double edged role. It can help people organize for positive action, but it is also a source of rumors, false information, and recruitment for terrorism. I will briefly summarize what I address in the second lecture, the requirements for positive action. These include an independent perspective (critical

consciousness) and knowledge/understanding to judge the meaning of events; inclusive caring; moral courage; the capacity to create connections with other people; understanding the impact of society, social influence and one's social situation in affecting one's values and motivation—which I will discuss with regard to leaders, and in the framework of my personal goal theory.

#### BIOSKETCH

Ervin Staub is Professor Emeritus and Founding Director of the doctoral program in the psychology of peace and violence at the University of Massachusetts at Amherst, USA. He received a Ph.D. from Stanford, and taught at Harvard. He has studied the roots of altruism, and the origins of genocide and mass killing as well as violent conflict, terrorism, their prevention, psychological recovery and reconciliation. His books include the two volume *Positive social behavior and morality; The roots of evil: the origins of genocide and other group violence; The psychology of good and evil: Why children, adults and groups help and harm others*, and *Overcoming evil: genocide, violent conflict and terrorism* (2011) and a number of edited books. A forthcoming book is *The roots of goodness: The development of inclusive caring, moral courage, altruism born of suffering, active bystandership and heroism*.

He is past president of the International Society for Political Psychology and of the Society for the Study of Peace, Conflict and Violence. His projects in field settings include a training program for the state of California after the Rodney King incident to reduce the use of unnecessary force by police, in the Netherlands to improve Dutch-Muslim relations, in New Orleans to promote reconciliation after hurricane Katrina, since 1998 trainings, seminars and educational radio projects in Rwanda, Burundi and the Congo to promote psychological recovery and reconciliation, workshops for raising caring and non-violent children, and a program for Training Active Bystanders in schools to reduce harmful behavior by students.

Ervin Staub's work has been described in many newspapers and magazines, ranging from the New York Times and the Washington Post, to U.S. World and News Report and O(prah) magazine. His book *The Roots of Evil* inspired a three part television series that was shown on the Discovery Channel in the U.S., in Britain, and in other countries. He received awards for life-long contributions to peace psychology, for distinguished contributions to political psychology, for distinguished scholarly and practical contributions to social justice, a prize for work on international and intercultural relations. For other awards and downloads of articles, see [www.ervinstaub.com](http://www.ervinstaub.com).

TUESDAY MORNING  
SOURCES AND CONSEQUENCES OF  
DEVELOPMENTAL TRAUMA

**Laurie Anne Pearlman**

ABSTRACT

Children who are raised in caring, responsive environments develop along a predictable course physically, emotionally, cognitively, and spiritually, albeit with individual differences reflecting both their innate characteristics (such as temperament) and specific aspects of their environments (e.g., care giver styles, family dynamics). Inadequate early physical or psychological nurturance, as well as sexual and other physical and emotional abuse, can disrupt the natural developmental course. These challenges can result in the child's psychobiology and neuroanatomy developing differently. Such differences may lead to emotional, cognitive, physical, and/or spiritual problems over time. Research has documented the many potential problems of children with these difficulties, variously termed attachment disorders, developmental trauma, or complex trauma. Typical problems include trouble with emotional self-regulation, relationships, revictimization, identity, and meaning. Longitudinal research has also demonstrated that persons with such problems are at greatly increased risk for chronic physical health problems. This presentation will review troubled childhood development and some of its long-term potential effects.

BIOSKETCH

Laurie Anne Pearlman is a clinical psychologist and independent trauma consultant based in western Massachusetts. She has numerous publications and presents nationally and internationally on both direct and indirect psychological trauma. She is a member of the complex trauma task force of the International Society for Traumatic Stress Studies; a fellow of the Society for the Study of Peace, Conflict, and Violence and of the Trauma Division of the American Psychological Association (APA) and chair of Trauma Division Fellows committee; senior psychological consultant for the Headington Institute; co-founder and past president of the Trauma Research, Education, and Training Institute; and co-founder and former co-director and research director of the Traumatic Stress Institute/Center for Adult & Adolescent Psychotherapy. She has received awards for her clinical and scientific contributions from the International Society for Traumatic Stress Studies (ISTSS) and the Connecticut Psychological Association; for her work in media and trauma from ISTSS; and for contributions to professional practice from the APA Trauma Division. She is currently collaborating on a book for therapists and counselors about treating

traumatic bereavement. Since 1999, she has been working with Professor Ervin Staub on promoting trauma recovery and preventing violence in east Africa.

TUESDAY EVENING

MOVING FROM DOMINATION TO  
TRANSFORMATION

**Bob and Alice Evans**

ABSTRACT

This session will draw on the insights of biblical scholar Walter Wink's trilogy *Unmasking the Powers*, *Naming the Powers* and *Engaging the Powers*. We will focus on his concept of a 'third way' to address destructive powers rather than with violence (doing harm) or submission (doing nothing). This approach to Doing Good is engaging destructive forces with constructive non-violent intervention. This approach, called conflict transformation, seeks to use the energy of conflict not only to resolve issues (conflict resolution) and manage relationships (conflict management), but also to transform the structural causes of conflict. This presentation will focus on three experiences: (1) our role as international advisors to the first truth commission between two nations; (2) a program with ten US cities to equip political, religious, business and community leaders with 'PeaceSkills;' and (3) a new program which includes young people seeking sustainable peace in the 'tribal areas' of Northeast India. Elements of this third program are inherent in current programs in mainland China and the Great Lakes area of East Africa.

A component of this presentation will focus on some of the most effective educational approaches we have found to equip those called to be peacemakers to move from intention and concepts to commitment and skills of Doing Good.

BIOSKETCH

Alice Frazer Evans is the Director of Writing and Research at Plowshares Institute; former Senior Fellow of the Centre for Conflict Resolution, University of Cape Town, South Africa; a Senior Trainer for Empowering for Reconciliation and Peace, Indonesia; adjunct faculty at Hartford Seminary in theology and ethics; and an elder in an inner city United Presbyterian Church. She was the codirector of the Association for Case Teaching for more than twenty years and is the author and/or editor of a number of casebooks on global issues including *Christian Ethics: A Case Method Approach and Pastoral Theology from a Global Perspective*. More recently she has focused on international curriculum development with special attention to the use of case studies in conflict transformation, documentation and training. She

studied at Agnes Scott College, Edinburgh University, University of Wisconsin, and was recently awarded an honorary doctorate in human rights from Makassar State University, Indonesia.

Robert A. Evans, Executive Director of Plowshares Institute, studied at the Universities of Yale, Edinburgh, Berlin, and Basel, and received his doctorate from Union Seminary and Columbia University in New York. He was a former Senior Fellow of the Centre for Conflict Resolution at the University of Cape Town, South Africa and currently is a Senior Trainer for Empowering for Reconciliation and Peace, Indonesia; and Special Researcher for the Academy of Social Sciences, Nanjing, China. He has taught on the faculty of universities and seminaries in Uganda, Fiji, New York, Chicago, and Hartford and has served as a Presbyterian pastor in congregations in Oklahoma, Alabama, Illinois and Connecticut. He leads intensive educational traveling seminars in Africa, Asia, and Latin America and is the author or co-author of a dozen books, including *Pedagogies for the Non-Poor*, *Human Rights: A Dialogue between the First and Third Worlds*, and *Peace Skills for Community Mediators*.

Bob and Alice Evans work together nationally and internationally in the field of mediation with a special focus on empowering community leaders to address local and national conflicts. This includes a five-year pilot program, Empowering for Reconciliation with Justice (ERJ), with South African partners from 1991–1995 in preparation for that nation’s first “all race” election; a community mediation program with religious and community leaders in ten U.S. cities from Philadelphia to Los Angeles; a three-year program focusing on human rights and trauma healing with the Indonesian Ministry of Law and Human Rights in Aceh Province following the 2004 tsunami; and the role of international advisors to the Commission of Truth and Friendship to reconcile historic differences between two nations- Indonesia and the world’s newest independent nation, Timor-Leste. The Evans are currently equipping emerging leaders with peace skills and building peace networks in Northeast India, East Africa and South Africa. They are also leading a three-year program, “Risk Management for a Harmonious Society,” with academics, nonprofit organizations, government agencies. and religious leaders in Mainland China.

WEDNESDAY MORNING

## MOVING BEYOND THE BATTLE

**Alice and Bob Evans**

### ABSTRACT

On this morning we invite conferees to join us in a discussion of a true, disguised “problem-posing” case study, “Beyond the Battle.” The first Black woman chairperson of a polarized urban Board of Education wants to avoid a board vote that would lead to defeat and retaliation. She is struggling to find a “third way” to reach mutual understanding among the board members, parents and the teachers’ union.\* This kind of interactive engagement with cases is one of the cornerstones of intensive workshops which introduce specific concepts of conflict transformation and begin to equip participants with skills of constructive intervention and peace building. This material is based on a two-volume set titled *Peace Skills for Community Mediators*.

[\*King, *Stride Toward Freedom*. This approach encompasses one of Martin Luther King Jr.’s Characteristics of Non-Violent Resistance which directs challenges “against the forces of evil rather against the persons who are doing evil.”]

### BIOSKETCH

See Tuesday evening.

WEDNESDAY EVENING

## BIOLOGICAL THREATS TO GOODNESS AND SOME THOUGHTS ABOUT OVERCOMING THEM

**Melvin Konner**

### ABSTRACT

If conflict is deeply engrained in animal and human nature, so are cooperation and altruism, although it is not a simple matter to say what altruism means. At least five different models have been advanced to explain the paradox by which an individual takes risks and incurs costs to help another, which should in theory be a type of behavior eroded over time by natural selection. The use of such terms as love, nurturance, *agape*, and so on is fine, but they do not really explain the behaviors. If we would like to expand the domain and frequency of such behaviors, we have to ask why such a program is needed, and what the obstacles are to carrying it out. Human beings have cultures designed in part to enhance cooperation and altruism, but how do they do this, and how does this make us different from other animals?

### BIOSKETCH

See Sunday morning. THURSDAY MORNING

RESISTING EVIL, CREATING GOODNESS:  
EXPERIENTIAL UNDERSTANDING,  
INCLUSIVE CARING, MORAL COURAGE,  
ALTRUISM BORN OF SUFFERING,  
CONSTRUCTIVE IDEOLOGIES AND ACTIVE  
BYSTANDERSHIP

**Ervin Staub**

ABSTRACT

I will describe theory and practices to help people move beyond “us” and “them” such as humanizing the “other” through words and contact and by creating structures that provide ongoing positive contact. Other essential contributions to resisting evil and creating goodness are the generation of constructive visions or ideologies that can unite people, helping groups to heal from the impact of past violence against them (and promoting what I call “altruism born of suffering”), and developing cultures of moderate in place of unquestioning respect for authority. I will discuss raising children to care about others, not only people in their own group, but people beyond the boundaries of the group, as well as the development of moral courage in children (and adults) so that they act on their moral values, caring and empathy. I will discuss the training of leaders that can contribute to their motivation and ability to work across group lines, to become aware of and thereby more able to resist influences in their environment that elevate motives and values that lead to destructive action or passivity, and to provide constructive leadership. It will also consider the kind of governmental structures that would be useful to motivate leaders of “bystander nations” to respond to the danger of violence at other places.

BIOSKETCH

See Monday evening.

THURSDAY EVENING

THE “NOT YET” OF HOPE OR THE PARADOX  
OF A TRIFECTA: INTIMACY, ESTRANGEMENT,  
AND HOPE AMIDST DIVINE/HUMAN  
JUSTICE

**Cheryl Kirk Duggan**

ABSTRACT

As we listen to Jiminy Cricket singing “When you wish upon a star,” in Disney’s *Pinocchio*, we feel all warm and fuzzy. The words and the timbre and soulfulness of his voice make us feel safe, winsome, and reflective as we have a sense of possibility. We have a sense of hope, with optimism, anticipation, and confidence that our wishes, dreams, and goals can come true. Inventions and discoveries often emerge because someone had a dream, because someone had hope that they could improve our lives and make the world a better place. In hope, we believe that by God’s grace, our needs are met, and many of our desires, our dreams will be fulfilled; that rough times will pass, and things will turn out for the best. A. Elaine Brown Crawford examines the power and reality of hope in her work where hope is the foundation for having the audacity to survive, endure, and transform the Holler: the primal cry reflecting evil and violence in the space of life’s inhumanities and injustices. This presentation reflects on the eschatological immediacy/intimacy of the divine, of estrangement, and gifts of hope. After exploring these eschatological dynamics in conversation with Crawford’s concepts, the presentation uses selected scripture (Ps. 33; Hebrews 6) film, *Their Eyes Were Watching God*, and selected songs (hip hop and gospel), to explore catalysts for and impediments against hope via our life stories, an embodied ethical life, and the move toward justice and healing.

BIOSKETCH

See Monday morning

FRIDAY MORNING  
CLOSING DISCUSSION

## IRAS SEMINAR

The IRAS Seminar typically focuses on a work in progress by an IRAS author. This year we will explore a book manuscript by Michael Cavanaugh, *Religious Naturalism: The Next 100 Years*. Prepared presentations will be followed by open discussion by all who would like to participate. Loyal Rue will chair the seminar, and he and Michael will be joined by Donald Crosby, who has agreed to present a formal response. It will take place in the Chautauqua Room at the Athenaeum Hotel from 1:40 to 2:30 p.m. on Monday, Tuesday and Wednesday.

### DESCRIPTION

*Religious Naturalism: The Next 100 Years* is thus far a manuscript which seeks to explore the possibilities inherent in an emerging worldview. It is not a "handbook" of Religious Naturalism, even less a treatise. Perhaps it may be considered a call to arms for those who already self-identify as Religious Naturalists, but others will perhaps find it interesting because of the way it teases out some implications of other theorists of the worldview. It is ideally suited for what we try to do in the IRAS Seminar, namely to get comments from both invited commentators and the audience, with the hope of improving the manuscript.

### BIOSKETCHES

Michael Cavanaugh is a retired Lawyer, a self-employed investor, past president of IRAS, and author of *Biotheology: A New Synthesis of Science & Religion* and several *Zygon* articles. He has been married to Carolyn McGinnis Cavanaugh for 45 years, and spends an inordinate amount of time helping her to administer a one-on-one reading program for at-risk elementary children.

Loyal Rue is professor of philosophy and religion at Luther College, where he teaches courses including

Philosophy of Religion, Science and Religion, Human Nature and Religion, Topics in the History of Philosophy, and Evolutionary Perspectives on Religion and Morality. He is the author of several books, including *Religion is Not About God: How Spiritual Traditions Nurture Our Biological Nature and What to Expect When They Fail* (2006). His most recent book (Fall, 2011) is entitled *Nature Is Enough: Religious Naturalism and the Meaning of Life*.

Donald A. Crosby is professor of philosophy emeritus at Colorado State University. He has written two books specifically devoted to religious naturalism: *A Religion of Nature* (2002) and *Living with Ambiguity: Religious Naturalism and the Menace of Evil* (2008). His latest book is *Faith and Reason: Their Roles in Religious and Secular Life* (2011). This book develops a conception of nature of faith; explores the intimate relations between faith and reason in knowledge in general, in scientific knowledge in particular, and in moral outlooks and actions; shows that faith is not confined to religion but has numerous secular forms as well; and discusses examples of crises of faith and radical re-examinations of faith that can take place in the course of a human life. The book concludes with a description of the author's own journey of faith from Protestant Christianity to religious naturalism.



## IRAS WORKSHOPS

We're trying something a little different this year, arranging workshops in tracks according to common themes. There are four tracks and they've been scheduled to make it possible for you to attend every workshop in a single track, though you're free, of course, to jump between tracks and attend whatever workshops sound appealing! The tracks are as follows:

- Anthropology of Ethics, Politics, and Economics: Carr, Ledewitz, Moore, Smail
- Neurophysiology of Human Behavior: Severino/Morrison, Shoemaker (x2)
- Psychology of Communities and Individuals: Brown (x2), Cavanaugh, Kruger, Ordman, Pearlman
- Religious Naturalism: Goodenough/Laurenson/Rue (x2), Robertson

Workshops are listed alphabetically by presenter.

## COMMUNITY AS THE KEY MOTIVATOR OF DOING GOOD

Monday and Tuesday, 3:40–4:30 P.M.

track: Psychology of Communities and Individuals

**Roger L Brown**

### ABSTRACT

Community is fundamentally the ethical watchdog of society. Ultimately, various levels and forms of community set the standards for proper behavior and action, promote dialog when community members become apathetic, and may function as a motivator in situations of indifference. In this workshop, we will examine levels and forms of community such as churches (religion and ethics), civic organizations (quasi-political), and small town governmental structures.

While there are many theoretical and philosophical approaches to the dynamics of good and evil, in this workshop, we will seek to gather some shared experiential data on experiences and forces which helped to form our own ethical view of doing good or doing bad. We will first consider the Family as the core-community, where right and wrong, good and bad are named, affirmed or negated. In order to get an experiential view of home-grown ethics, we will share experiences from growing up to discover the messages of good and bad given to us by our parents or even grandparents. If time permits, we will examine the mandates for good which come from religious communities to which we may have belonged, and consider dynamics of the church as community.

Using force-field analysis we will also seek to discover strengths and weaknesses of various sizes of community and clarify their function in promoting the good and confronting indifference.

### BIOSKETCH

Roger is a United Church of Christ clergyman who has had a career in Interim Ministry for United Church of Christ churches in New England. He has served in twelve interim pastorates and has a professional interest in organizational change. He has also worked in medical research and as a technical writer. Currently, he writes and lectures about the nature of healthy community, and views his ministry within congregations in one respect as a community builder. He has attended about fifteen summers on Star Island, and enjoys photography and music composition. His academic background includes a BSEE, an MS in physiology and biophysics, and a Master of Divinity degree.

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## ECONOMICS, ETHICS, AND EVOLUTION

Monday, 2:40–3:30 P.M.

track: Anthropology of Ethics, Politics, and Economics

**Paul Carr**

### ABSTRACT

Can our “free” economy survive the increasing gap between the rich and the poor? The MIT Press Book, *Polarized America: The Dance of Ideology & Unequal Riches*, concludes that increasing income inequality is correlated with increased political polarization. Income inequality contributes to the revolutions sweeping the Arab world.

Why was slavery not an ethical issue until the beginning of the industrial revolution? St. Paul wrote, “Slaves obey your earthly masters” (Ephesians 6:5). For Karl Marx, economics was the basic determining factor of human history and of what is regarded as ethical. Marx also wrote, “Religion is the opium of the people.” Evangelical Christians raised \$26 M to build the anti-evolutionary Creation Science Museum in Petersburg, KY, a region where the median family income is \$37,554, down 2.8% from 1980 (1). In contrast, the moneyed suburbs with broader science education have family incomes of \$59,404, up 5.6% from 1980.

(1) The Atlantic, April 2011, [www.theatlantic.com/misc/the-12-states-of-america/](http://www.theatlantic.com/misc/the-12-states-of-america/)

### BIOSKETCH

B. S., M. S. MIT, Ph.D. physics Brandeis U. The Templeton Foundation awarded Paul grants for the philosophy courses “Science and Religion” he taught at U Mass Lowell, 1998–2000. This inspired his book *Beauty in Science and Spirit* (2006, IRAS Seminar 2005.) From 1967 to 1995, Paul led a branch of the AF Research Laboratory, which investigated microwave ultrasound and SAW(surface acoustic waves). His 80 scientific papers and 10 patents have contributed to new components for radar, TV, and cell phones. His home page is [www.MirrorOfNature.org](http://www.MirrorOfNature.org).

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## DOING GOOD LOCALLY: A MODEL OF COMMUNITY INVOLVEMENT IN AN AT-RISK ELEMENTARY SCHOOL

Monday, 2:40–3:30 P.M.

track: Psychology of Communities and Individuals

**Carolyn Cavanaugh**

### ABSTRACT

Doing Good is largely about a state of mind, and for many that translates into concrete action in one’s community, with the hope of making a difference. This workshop will focus on one such community program called “To Highland with Love,” where

community volunteers—from 18–85 years old, men and women, working people, homemakers, and retirees from all walks of life—come to an at-risk elementary school to be “Reading Friends.” Each volunteer takes a child so that all 300 students 1st–5th grades have a special person to encourage them, help them with reading, and be a mentor and a friend. The goal is to make a positive difference for these children.

In existence for 13 years, this program has inspired the community, receiving the statewide “Distinguished Partners in Education” award and the Golden Apple Award. The school once tapped for closure has received an “Exemplary School of Academic Achievement” award, a Blue Ribbon School award, and commendation by the Southern Association of Schools and Colleges for its volunteer program.

The workshop will explain how to organize and maintain such a program, and how it can serve as a model for other communities. We will discuss the impact of programs designed to do good, what keeps individual volunteers going, and how we know that good has been done. We will also tie our discussion to topics presented in our plenary sessions.

#### BIOSKETCH

Carolyn Cavanaugh (B.S., M. Ed., LPC) retired teacher and Licensed Professional Counselor, has become a volunteer activist. For 13 years she has been instrumental in establishing and coordinating the “To Highland with Love” volunteer program centered on an elementary school whose children come from a high-poverty high-crime area. Carolyn was named one of the top 10 volunteers in Baton Rouge in 2002, received a Golden Apple award for program organizer in 2003, and in 2008 was awarded the Crystal Apple, the highest award given for 10 years of service to public schools. Carolyn and Michael, her husband, are partners in this endeavor, and he won his own Crystal Apple in 2010. Besides this and their IRAS work, they belong to two discussion groups, a lively Sunday School class, attend an international church, do birding and genealogy, frequently do public speaking, garden, and enjoy family and friends.

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#### HUMAN GOOD AND EVIL: RELIGIOUS NATURALIST PERSPECTIVES

Monday & Tuesday, 3:40–4:30 P.M.

track: Religious Naturalism

**Ursula Goodenough, Ted Laurensen, and Loyal Rue**

#### ABSTRACT

We will host two workshops wherein we will consider ways that the religious naturalist perspective might inform/contribute to the conference theme. We will prepare some remarks with the intent/hope that they will quickly serve to generate general discussion.

#### BIOSKETCH

Ursula Goodenough is professor of biology at Washington University in St. Louis. Her lab research entails analyzing the capacity of algae to synthesize lipids that can be converted to diesel and jet fuel. She has published extensively on religious naturalism in *Zygon* and other venues, including a book *The Sacred Depths of Nature*, gives frequent talks on the subject, and writes a weekly blog for 13.7: *Cosmos and Culture* for NPR [www.npr.org/blogs/13.7/](http://www.npr.org/blogs/13.7/). She has served continuously in various leadership capacities of IRAS since 1989. She has five children and five grandchildren.

Loyal Rue is professor of philosophy and religion at Luther College in Decorah IA. His books (*Amythia: Crisis in the Natural History of Western Culture*; *By the Grace of Guile: The Role of Deception in Natural History and Human Affairs*; *Religion is Not About God: How Spiritual Traditions Nurture Our Biological Nature and What to Expect When They Fail*; *Everybody's Story: Wising Up to the Epic of Evolution*) have focused on the nature of religion, myth, and culture in the context of our scientific understandings of nature; his most recent book, *Nature Is Enough: Religious Naturalism and the Meaning of Life* gives full attention to religious naturalism.

Ted Laurensen, the current president of IRAS, practices corporate and securities law in New York City with a particular focus on investment funds and investment advisers. His other roles in IRAS have included responsibility for newsletter conference write-ups, newsletter editor, Council member, secretary and co-chair of the 1999 and 2009 conferences. He likes to think his intellectual interests have no boundaries, but they have focused on moral and political philosophy, psychology, and hard science fiction.

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#### SEXUALIZED AND UNSAFE RELATIONSHIPS IN THE LIVES OF CHILDREN AT RISK: THREATS TO AND PROTECTIONS OF HUMAN RIGHTS

Tuesday, 2:40–3:30 P.M.

track: Psychology of Communities and Individuals

**Ann Cale Kruger**

#### ABSTRACT

Youth from low-income, urban backgrounds face challenges to maintaining a positive developmental trajectory. Two stressors for girls in these contexts are aggression and sexualization. One of the gravest consequences is the commercial sexual exploitation of children (CSEC). Atlanta is a top U.S. location for CSEC activity; the typical victim is an African American girl 12–14 years of age. We have designed

and conducted for over two years a prevention intervention in Atlanta; the focus is on key competencies (wholesome relationships, decision-making skills, and coping with aggression). Participants are 6th-8th grade African American girls living in neighborhoods affected by CSEC, but not presently victims. Sessions meet for 1.5–2 hours weekly for 8 weeks. Our research data collected from this project include field notes and process recordings of sessions. In a recent report we used a narrative theory process to identify prominent themes in the girls' language during the sessions: (1) Strained Relationships and (2) Violence and Sexualization. We found blurred boundaries between adult and child, legal and illegal, dangerous and safe. Our findings enhance our understanding of the girls' challenges, suggest avenues for further research, and will refine our prevention interventions to support healthy development. The problem of CSEC, viewed through the words of children at risk, will be discussed in the context of the sexualization of children in American culture, the devaluation of females in cultures around the world, and the role of religious beliefs and religious leaders in addressing these problems.

#### BIOSKETCH

Ann Cale Kruger, Ph.D., is on the faculty in Educational Psychology and in the Center for Research on School Safety at Georgia State University in Atlanta. Her research interests include the development of social cognition in children, the role of peer interaction in the construction of knowledge, and the connections among discourse, relationship, and thought in the process of enculturation. Dr. Kruger directs Project PREVENT, an intervention to promote the psychological health of Atlanta school children most at risk of commercial sexual exploitation. Activities of the project include after school programming for middle grades girls, innovative curricula in their health education, and support groups for girls who have been adjudicated. Recently, Dr. Kruger participated in the Carter Center Human Rights Defenders Forum on Faith, Belief and the Advancement of Women's Human Rights.

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#### WHAT KIND OF ESTABLISHMENT CLAUSE IS APPROPRIATE FOR RELIGION IN AN AGE OF SCIENCE?

Sunday, 2:40–3:30 P.M.

track: Anthropology of Ethics, Politics, and Economics

**Bruce Ledewitz**

#### ABSTRACT

The unthinking constitutional position of most Americans who reject a supernatural deity is strict separation of church and state. While this position can

still be applied to separate traditional religious institutions from certain forms of government support, it is becoming untenable in a world of increasingly free exploration of the nature of the divine. In light of the deanthropomorphization of God in theology and philosophy, on the one hand, and the references to "God" in scientifically oriented traditions such as religious naturalism, it is no longer obvious that government use of religious terminology necessarily endorses traditional religious dogmas. This new context creates opportunities for constitutional approaches to the perennial problem of church and state that could ameliorate highly emotional culture war divisions over the Pledge of Allegiance and the national motto, "In God We Trust." Such new thinking also permits reinterpretation of American history and a new appreciation of the tradition of rights inaugurated in the Declaration of Independence. The workshop will briefly examine current and past approaches to church and state and their assumptions about the meaning of religious imagery. The workshop will then pose the question whether reinterpretation of those meanings, particularly in light of the higher law tradition of objective values, might provide common ground between religious believers and nonbelievers. The workshop will also examine whether such a new constitutional approach might benefit American secularism, which has tended to struggle with relativism as its epistemology.

#### BIOSKETCH

Bruce Ledewitz is professor of law at Duquesne Law School. He was secretary to the National Coalition Against the Death Penalty, 1985-1990. He has written in both legal journals and national media such as the *New York Times*, *Wall Street Journal*, and the *Chicago Tribune*. His latest book is *Church, State, and the Crisis in American Secularism*, which will be published in May 2011 by Indiana University Press. His earlier books, *Hallowed Secularism: Theory, Belief, and Practice* (Palgrave Macmillan 2009) and *American Religious Democracy: Coming to Terms with the End of Secular Politics* (Praeger 2007), have been widely discussed and reviewed. Professor Ledewitz wrote on the role of religion in recent political campaigns in the *Denver Post*, *Baltimore Sun*, *Newsday*, and other newspapers.

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#### AN ETHIC OF RESPONSIBILITY IN A WORLD FULL OF BEAUTY, GOODNESS, EVIL AND LOVE

Wednesday, 2:40–3:30 P.M.

track: Anthropology of Ethics, Politics, and Economics

**E. Maynard Moore, PhD**

## ABSTRACT

I will key off of the conference theme and the specific statement, "Recent understandings of behavior from the evolutionary, genetic, developmental, neural, and psychosocial sciences have provided important new insights. The conference will seek to integrate these understandings with the teachings of the world's philosophies and religions. The goal is to better articulate how it is that we humans identify, carry out, permit, respond and/or avoid responding to human good and bad behavior, allowing us to become more 'humane.'"

My working assumption is the reality of evil. I will draw a distinction between so-called "metaphysical evil" and "factual evil," and draw a further distinction between so-called "natural evil" (*malum physicum*) and "moral evil" (*malum morale*). I will evaluate some traditional ethical approaches, and lead into a discussion of a concrete situation: Dietrich Bonhoeffer's categories of "freedom" and "obligation," specifically holding up an "ethic of responsibility" as the approach appropriate for Christianity among the world religions.

No claim for "superiority" will be made, but I will attempt to show how this approach "fits" within both classical and contemporary categories, and how this approach is compatible with scientific, evolutionary, and historical methodologies in the 21st century. Discussion will be welcomed.

## BIOSKETCH

I am ordained United Methodist clergy (retired) and have been a member of the Baltimore-Washington Conference of the United Methodist Church in the National Capital Area for 30 years. During 2001–2002 I coordinated a series of sixteen formal sessions at Metropolitan Memorial United Methodist Church in Washington DC that involved prominent scientists, including seven Nobel Laureates, among them Dr. Charles Townes, Dr. Julius Axelrod, and Dr. William Phillips. I have been a member of IRAS since 2007, and presented workshops in 2009. I am a member of the American Scientific Affiliation; I participate in regular DoSER programs of the American Association for the Advancement of Science, and frequent program presented and sponsored by MetaNexus.

For some years now I have been a participant in programs "to foster advances in the dialogue between the sciences and religion and theology within all world religions," some of which have been sponsored by the Templeton Foundation. I served as major gifts coordinator for the Campaign for Forgiveness Research, sponsored in part by the John Templeton Foundation, and have been a participant in such symposia as: "Cosmos and Creation," at Loyola University, Baltimore, MD, May, 2002; Religion & the

Natural World, Symposium at National Cathedral, Nov 2002; "Empathy, Altruism and Agape," Harvard University, Fall 2002; "Forgiveness & Reconciliation" with Archbishop Desmond Tutu in Boston; Symposium celebrating John Archibald Wheeler at Princeton, Fall 2002; Celebration for Freeman Dyson at the National Cathedral, Fall 2001; "Evolution: New Pathways," Metanexus, Haverford College, June 2001.

Currently I serve on the Board of Directors for the InterFaith Conference of Greater Washington DC, one of the nation's oldest such organizations, now embracing eleven different faith traditions in the Nation's Capital. In addition, I maintain active memberships in the Center for Process Theology at Claremont Graduate Seminary in California, and the Churches' Center for Theology and Public Policy in Washington DC. I have completed work for two graduate degrees from S.M.U., an M. A. from the University of Chicago Divinity School, and the Ph.D. in Higher Education/Adult Education at the Union Graduate Institute & University in Cincinnati, Ohio.

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## BUILDING A LOCAL INTERFAITH COMMUNITY: INCLUDING MUSLIMS

Wednesday, 3:40–4:30 P.M.

track: Psychology of Communities and Individuals

**Edward and Eunice Ordman**

## ABSTRACT

Edward and Eunice Ordman set out a few years ago to be sure that Muslims were included in interfaith activities in Memphis, Tennessee. They have built a local interfaith group which has been able to have significant impact in the city, not only by organizing and promoting interfaith events but also in providing a way to resolve potential interfaith problems. Experiences have included seeing that a dangerous Muslim-Jewish street corner fight did not become a major problem and arranging meetings between Jewish and Muslim charitable groups in the city. Their web site is at <http://MemphisIRG.org> (Memphis Inter-Religious Group) and an example of the recognition they have received is at <http://30mosques.com/2010/09/day-27-the-muslims-in-memphis-part-1/>. They will discuss the methods they used and some of the problems they faced. Big problems include the relative reluctance of Muslims to attend other houses of worship and the fear of people being invited to someplace that they are being invited to in order to be "talked at." Going to the other guy's place and building informal and individual friendships may be essential first steps in many circumstances.

## BIOSKETCH

Edward and Eunice Ordman are long-time IRAS attendees. He is professor emeritus of mathematical sciences, University of Memphis, TN, and she had a teaching career in physics, mathematics, and computer science from 1946 to 1988. Following his retirement in 2001 they became interfaith and peace activists, including visiting peace activists in Israel and the West Bank (including in a Palestinian refugee camp). In Memphis they are active in Balmoral Presbyterian Church, Temple Israel, and Masjid As-Salaam. They have written on Islam for "Torah at the Center," a national Reform Jewish newsletter, and been written about in a major Muslim blog. About three dozen of Edward's essays have been published by *The Christian Science Monitor*.

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### BUILDING RESILIENCE: FROM SURVIVING TO THRIVING

Wednesday, 2:40–3:30 P.M.

track: Psychology of Communities and Individuals

**Laurie Anne Pearlman, PhD**

#### ABSTRACT

Common wisdom tells us that everyone can benefit from proper diet, exercise, and rest. Recent research on resilience and trauma recovery documents new ways of understanding the mechanisms for these benefits, and extends our understanding of behaviors that can promote growth and recovery. These behaviors can affect brain anatomy, increasing the volume of parts of the brain that control executive functioning and shrinking others that over-function by signaling danger when it may not be present. Enhancing practices include sleep, exercise, self-efficacy, social support, and meaning and purpose. Cognitive appraisal, or the way we make sense of our experience, has also received recent research attention, supporting its role in adaptation to severe life stressors. This workshop will present resilience behaviors that can be useful to trauma recovery as well as life enhancement. Participants will have the opportunity to apply this information to their own experience.

## BIOSKETCH

See lecture listing for Tuesday morning.

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### SCIENCE/RELIGION DIALOGUE AND RELIGIOUS NATURALISM: WHERE ARE THEY HEADED?

Wednesday, 3:40–4:30 P.M.

track: Religious Naturalism

**Jerald Robertson**

## ABSTRACT

This workshop will be similar to the one I had last year. Short presentation intro followed by structured open discussion on the future of the science/religion dialogue and religious naturalism. Will follow up on some elements of Michael's workshop.

## BIOSKETCH

Full resume at <http://jeraldrobertson.info/resume.html>, webmaster of major sites for Religious Naturalism, also author of fifteen Wikipedia bio articles, most of which are IRAS members <http://jeraldrobertson.info/webwork.html>

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### DO PEOPLE DO BAD THINGS?

Tuesday, 3:40–4:30 P.M.

track: Neurophysiology of Human Behavior

**Sally K. Severino, MD and Nancy K. Morrison, MD**

#### ABSTRACT

This workshop begins with a short presentation of scientific evidence for how our neuropsychological body-states affect what we do and how we perceive what we do. Neurophysiologist Stephen Porges proposes that human beings have three primary mechanisms—governed differently by our brain and body—for assessing their environment for safety or danger, and responding accordingly:

- mobilization, enabling us to fight or flee;
- immobilization, enabling us to go unseen, appear dead, or dissociate from pain and terror; and
- social engagement, enabling us to connect with others to feel safe, remain calm, and access higher brain functioning to resolve situations.

The mechanism we use determines our neuropsychological body-state, which influences what we do.

Living in a body-state of calm (facilitated by the social engagement mechanism), nourishes a capacity to compassionately value others and ourselves, generating good behaviors compatible with Martin Buber's concept of the I-Thou relationship. Living in a body-state of fear (facilitated by the mobilization/immobilization mechanisms), nourishes a capacity to punitively judge others and ourselves, generating bad behaviors. Furthermore, our body-state affects those whose lives we touch through intersubjectivity. Intersubjectivity is a sharing of experiential content among a plurality of subjects. Brain mirror neurons possibly mediate intersubjectivity by picking up information about the intentions and feelings of others and creating in us automatic emotional resonance and mental behavioral imitation.

We offer two vignettes for discussion, which may lead to larger debates such as issues related to globalization—a process that offers great opportunity for either compassionate or punitive intersubjectivity.

#### BIOSKETCH

Nancy K. Morrison received her doctorate of medicine from the University of Colorado and her psychiatric training at Georgetown University in Washington, D.C. She is associate professor of psychiatry at the University of New Mexico Health Sciences Center where she has served as director of both residency training and psychotherapy training. Dr. Morrison is an ordained priest in the Evangelical Anglican Church in America.

Sally K. Severino received her M.D. from Columbia College of Physicians and Surgeons. She spent seventeen years in academic psychiatry at New York Hospital–Cornell Medical Center before becoming professor and Executive Vice-Chair, Department of Psychiatry, University of New Mexico Health Sciences Center, where she is currently professor emeritus of psychiatry. Certified by the American Psychoanalytic Association, she served as the first woman president of the American College of Psychoanalysts.

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#### EMPATHY IN HUMAN BEHAVIOR: ITS IMPORTANCE FOR “DOING GOOD”

Monday, 3:40–4:30 P.M.

track: Neurophysiology of Human Behavior

**Bill Shoemaker, PhD**

#### ABSTRACT

This workshop will discuss the many aspects of empathy in human life. Empathy has no racial, national or ethnic boundaries. It is expressed between parent and child, between same-aged children and between same-aged adults, and between husband and wife. We will consider the origins of empathy, the specialized place in the brain that is responsible for empathy (mirror neurons) and the deficiency of this brain region in individuals with autism. Emphasis will be placed on the importance of displaying empathy to small children, where it is congruent with attachment, and demonstrate its fragile nature.

The region of the brain that contains mirror neurons is part of a larger network of neurons responsible for social cognition and social conduct. One of the other regions of this social conduct circuit is the fusiform gyrus, which contains the fusiform face area. Faces are among the most important visual stimuli we perceive, not only informing us about a person’s identity, but also about their mood, sex, age and direction of gaze. The ability to extract this information within a fraction of a second of viewing a face is important for normal social interactions and has probably played a crucial

role in the survival of our primate ancestors. This region of the brain is also deficient in conditions of the autism spectrum.

More importantly, disruption of these brain regions during early development can produce individuals who have more serious behavior problems than autistic children. It is not a stretch to say that the functioning of this social circuit is a prerequisite for “doing good.”

#### BIOSKETCH

Bill Shoemaker received his Ph.D. from MIT and has held positions at the National Institute of Mental Health, the Salk Institute, and currently at the University of Connecticut Health Center in Farmington, CT. He is in the psychiatry faculty, where he teaches residents and medical students, and in the Neuroscience Graduate Program. Dr. Shoemaker has published more than 200 articles and abstracts based on his active research program.

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#### THE NEURAL BASIS OF “DOING BAD”

Wednesday, 3:40–4:30 P.M.

track: Neurophysiology of Human Behavior

**Bill Shoemaker, PhD**

#### ABSTRACT

Although people are influenced by social, political and religious beliefs, some individuals perpetrate crimes against other people without any discernable influence by social, political or religious forces. Recent functional imaging studies and clinical evidence indicates that a remarkably consistent network of brain regions is involved in the moral cognition of “doing bad” and “doing good”. These findings are fostering new interpretations of social behavioral impairments in individuals with brain dysfunction, and require new approaches to enable us to understand the complex links between individuals and society. This workshop will discuss how cultural and context-dependent knowledge, semantic social knowledge and motivational state can be integrated to explain complex aspects of human moral cognition. The workshop will begin with a brief introduction to brain structure and function in order to provide a common background for discussion.

Does the scientific description of normal brain function for moral cognition compared to that of psychopaths help us in defining what or who is “evil”? Many neuroscientists and psychiatrists feel that “evil” does not exist in nature, and its origins and meanings are inextricably linked to religion and mythology.

#### BIOSKETCH

See previous workshop.

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## THE GIVING OF HOSTAGES

Tuesday, 2:40–3:30 P.M.

track: Anthropology of Ethics, Politics, and Economics

**J. Kenneth Smail**

### ABSTRACT

In contrast to recent political, scholarly, and public misuse of the term, this workshop presents a more accurate—and much more positive—understanding of the hostage concept. I first describe the major features of this ancient and once widely-practiced sociocultural mechanism, an approach to conflict resolution that is not only consistent with a broad range of etymological sources but is also in agreement with numerous examples from the historical and anthropological record. I then briefly outline my own modest efforts to adapt the hostage concept to mid/late 20th century superpower relationships, primarily in the form of a low-key "thought experiment" that uniquely combined shorter-term (non-nuclear) deterrence with longer-term confidence building. Finally, I call attention to the possibility that the "giving" of hostages as confidence-building "emissaries of trust" incorporates several bio-behavioral attributes that might be of interest to contemporary evolutionary theorists. A closer examination of the biological and behavioral underpinnings, the historical and anthropological precedents, and the sociopolitical and psychological efficacy of this ancient practice could prove to be a fruitful area for further empirical and theoretical research in a variety of academic disciplines.

### BIOSKETCH

Ken Smail is emeritus professor of anthropology at Kenyon College in Gambier, Ohio. He retired in 2004. Ken did his undergraduate work at DePauw, holds Master's degrees from Pittsburgh, Indiana, and Yale, and took his PhD (also from Yale) in an interdisciplinary program in Primate and Human Paleobiology. While the primary focus of his four-decade academic career was directed toward undergraduate teaching, Ken developed—and continues to maintain—scholarly interests in a number of areas: human evolutionary biology broadly-defined; complexity theory in the biosocial sciences; the interface between science and religion; contemporary issues in higher education; peace and conflict resolution studies; and matters related to the growing "disconnect" between human population growth and the Earth's finite carrying capacity. His published work has focused primarily on the latter two.



## CHAPEL AND CHOIR; LATER EVENING GATHERING

Activities of the day begin right after breakfast each morning with chapel. Candlelight Services formally end the day, after the evening lecture.

### CHAPEL SERVICES

9:00–9:45 A.M.

Our Chapel speaker this week, **Rev. Barbara Jamestone** (informally called **BJ**), has deep Southern roots. A native of Tuscaloosa, she earned BA, MA, MBA, and PhD degrees from the University of Alabama and taught world religions there for five years. She earned a M.Div. from Emory University and is a graduate of “The Academy for Spiritual Formation,” a two-year training program for spiritual directors.

BJ has traveled extensively in the Middle and Far East, studying religious history and current practice. Taking “pilgrimage” as a focal theme, she has led treks across Western Tibet to Mt. Kailash, walked the pilgrim route across the north of Spain to the church of Santiago de Compostelo, hiked the Inca Trail of Peru, traced the life of the Buddha in Nepal and India, Ireland, Russia, Mongolia, India, China, Japan, Egypt, Costa Rica, Jordan, and Israel.

She has served as minister of one Methodist and six Unitarian-Universalist churches, and since September 2006, has been the minister of the Unitarian Society of Hartford. She leads meditation groups and Taize worship, practices yoga and Tai Chi, and is an avid supporter of things beautiful in the garden and the arts. The study, practice, and teaching of “Nonviolent Communication” is her current spiritual discipline.

BJ’s central theme for the week and the title of her first service on Sunday is “East of Eden: Moral Ambivalence in the Religions of the East.”

She writes, “It is comforting to imagine that the great wisdom traditions all shimmer with the same ‘ultimate concern’ underneath their vibrant and robust differences in theory, practice, and sociology. In fact, they do not ask the same core questions or share fundamental understandings of humanity’s place in time and eternity. Rather, having emerged in distinct times and places, they each address a different central problem. For example, the further East we travel, the less concern there is for the problem of evil. At the same time, each tradition does concern itself with the human condition, and with how to live fully as a human being with the potential for transformation.”

The Chapel services will offer reflection on the challenge to greatness as seen through the filter of Islam, Hinduism, Buddhism, Confucianism, and Taoism.

Sunday – East of Eden: Moral Ambivalence in the Religions of the East.

Monday – Pride Goes Before a Fall: Islam’s Call to Submission

Tuesday – A Hindu Guide to Escaping the Hamster Wheel of Life

Wednesday – Suffering: The Central Problem in Buddhism

Thursday – Overcoming Chaos through Character: A Confucian Web of Religious Humanism

Friday – All Who Wander Are Not Lost: The Way of Taoism

Each service after the first will touch on 1) what is understood, in a particular wisdom tradition, to be the central problem and obstacle to human fullness of life, along with specific comment about the notion of ‘evil’ in human behavior as it relates to each tradition, 2) what prescription is offered as antidote, 3) what virtue or reward ensues when the problem is resolved, 4) the use of stories, anecdotes, or my own experience from within each culture to exemplify #1-3, and 5) some provocative or inspirational closing which relates the ‘religion of the day’ to some aspect of the conference programming from the day before or the day before us.

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### THE IRAS CHOIR

The **IRAS Choir** will meet to rehearse Sunday through Friday after lunch and as otherwise announced. The choir is always a lively and enthusiastic group of conferees and looks forward to preparing music for the closing banquet, the talent show and one or more chapel services. All singers are warmly encouraged! We greet accomplished instrumentalists with open arms! Speak to Cindy Mueller if you are interested but have doubts, and she will persuade you that they are misplaced.

Cynthia (Cindy) Mueller is our Music Director this year. She writes that in her mother’s womb, lullabies, hymn singing, and piano playing created a spirit that yearned for a lifetime of music to find its expression. A childhood of

piano lessons, church and school choir and band, and folk music inspired guitar playing led to a B.A. in Music Education summa cum laude at James Madison University and to performing abroad in the USO.

Cindy's life's joy has been teaching music and theatre to people of all ages, and finding time along the way to perform a bit as well. She has taught chorus and band in public and private schools, taught private voice and piano, been musical director for community and regional theatres, developed several children's theatre programs, and owned and operated an entertainment production company. Currently, Cindy is expanding her musical understanding and experience through new musical forms, which include free improvisation and devotional chant. We welcome her to her first IRAS Conference and hope she will come back.

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### IRAS CANDLELIGHT SERVICES

We are reviving our Star Island candlelight service tradition in a new form at Chautauqua. After the evening lecture a short service will help us close the day. This year's candlelight organizer is Katharine Houk. Candlelight service leaders are Pat Bennett, David and Katharine Nelson, Paul and Ginny Carr with Roger Brown, VV Raman, Alison Wohler, Dan Solomon, and Norm Laurendeau.

# PEOPLE

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 Social Hour Coordinator Kent Koeninger  
 Beacon Editor Jane Bengtson  
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 Workshop Coordinator Andrew Millard

Many other facilitators are recruited at the conference. A more complete list will be prepared for the banquet program pamphlet. The successful functioning of the conference is utterly dependent on the facilitators. If you would like to become involved in the functioning of the conference and meet and work with new and old friends, the conference chairpersons and coordinator, choir director, and *Beacon* editor and production manager would love to hear from you.

## Scholars and Fellows

IRAS Scholar Theodros Atreso  
 Griswold Scholar Roger Adams

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## READING LIST

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[www.traumacenter.org](http://www.traumacenter.org) – The Trauma Center is a program of Justice Resource Institute (JRI), a large nonprofit organization dedicated to social justice by offering hope and promise of fulfillment to children, adults, and families who are at risk of not receiving effective services essential to their safety, progress, and/or survival. The Executive Director of the Trauma Center is Joseph Spinazzola, Ph.D., and the Medical Director and Founder of the Trauma Center is Bessel van der Kolk, MD, who is an internationally recognized leader in the field of psychological trauma. See especially "Resources" and then "Links to Other Resources" and also "Publications."

[developingchild.harvard.edu](http://developingchild.harvard.edu) – Center on the Developing Child, Harvard University

[www.thecestudy.org](http://www.thecestudy.org) – The Adverse Childhood Experiences Study, See especially "About Us" for a number of articles and links.

[www.theannainstitute.org](http://www.theannainstitute.org) – The Anna Institute is dedicated to the celebration of the late Anna Caroline Jennings' life through exhibiting her incredible art work as well as using her life experience to educate others on the epidemic of childhood sexual abuse and its horrific effects on the individual and society." The information on the site is the work of Dr. Ann Jennings, Anna's mother, who works professionally in the field of sex abuse trauma prevention and recovery. Ann has been a Plenary Speaker at an IRAS conference. Click on "Home" to enter, then scroll down for an abundance of resource materials including articles, books, power point presentations, links, a gallery of Anna's art work, information on the ACE study, and a video about the meeting of Anna's child, Michelle, born in a mental institution, raised by relatives, and, as a young adult, meeting her grandmother, Dr. Ann Jennings, for the first time.

[www.sidran.org](http://www.sidran.org) – Sidran Institute: Traumatic Stress Education and Advocacy. See especially links for "Resources" and "Training." Sidran (SID-run) began in 1986 out of a family tragedy when a beloved family member who had been abused in childhood was subsequently diagnosed with serious, debilitating psychiatric problems and a related life-threatening medical disorder. Frustrated in their search for help for the complex needs of their family member at the time, the Sidran family convened professionals from a variety of disciplines, support program representatives, and national organizations to determine how they could best help their own loved one, and others. With each meeting it became apparent that gaps in basic understanding existed in service delivery, continuity of care, public policy, and sound research. The Sidran family provided the Institute's founding gift and continues to provide approximately 10 percent of the organization's operating funds annually.

## IRAS FUND DONORS, 2010–2011

It is with deep gratitude that we acknowledge the following persons for their gifts to IRAS during the past year. It has made an enormous difference to our sense of the future.

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Robert and Ruth Bercaw	Charles Dickinson	Jean and William Graustein
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### to \$99

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## ACKNOWLEDGMENTS

We are grateful to our speakers, respondents, and workshop leaders, and to those who gave an enthusiastic “yes” when asked to play a leadership role in planning and carrying out the innumerable tasks necessary for a successful week—doing so without pay as they generously contribute their time and talents.

We are also grateful for our conferees, many of whom volunteer for particular activities during the week, and all who participate in so many ways. We appreciate all the wonderful ideas and suggestions contributed, both those we were able to incorporate into the conference and those we could not.

We express our appreciation to the Chautauqua Institution staff for the competent, courteous, and efficient way they take care of our needs and help make our week at Chautauqua so rewarding.